1:Sanders Z-5,f (1952-1959) 1962 EH1 Greece EH1

donkey. Now we[1] can get the Athens newspapers on the same day they are published, whereas before they would always be at least two days late and frequently more. We have no illiterates here, so many subscribe to these papers.

Considerable insight into what living on a good road means was gained from talking with mountain people who had been resettled in the lowlands away from their destroyed villages. One woman mentioned the advantages with little hesitation, beginning with the access to medical treatment mentioned above: "Here medical care is available because of the road. If a child gets appendicits, he can get to a doctor in time; in our village up above he would havedied. Also woman's work is lighter here. The children are better off. They can go to the school right here in the village whereas in our location up above they had to walk from two to three hours every day."

A commandant of police brought out some interesting examples of what a road means to a vilage by comparing his community, which got a road ten years before, with another community not far away which was not yet on a road:

> The road brought many economic changes. For instance, my father had three hundred cherry trees which he had never bothered to fence in, prune, or tend in any way. Anybody could come and eat the fruit; they would break the branches. But when the road was built, my father fenced in the land and sold the cherries. The income began coming in. Also, it was a disgrace in our village to sell a chicken, but when the road came the women began to sell both eggs and chickens. This meant more income. Eggs in the village without a road sell for half the price obtained by the women in my village. This holds true for all products.
>
> In the village without a road you would have a hard time finding a man with enough cash to buy a candle to light in church, while in my village people always seem to have some cash. In the other village each farmer needs a donkey for transportation and will spend about two thousand drachmas a year just for the upkeep of the donkey; in our village we do not need donkeys because we can use the trucks at much less expense.
>
> Politically, too, roads make a difference. The candidates for parliament seldom get to the villages off the road but try to visit the rest; the same holds true for government officials in position to help in agriculture or other ways. They stick pretty much to the villages which they can easily reach.

The roads that lead into and out of the plateia do more than bring in the welcome buses, trucks, and occasional private cars; they bring in new services, new ideas, better teachers, and increased economic opportunities. People begin to feel that their village has moved from the shadow of isolation into the Greek sunlight.

[1] [i.e., the village of Tsepelovo - Analyst.]

1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1

423 178 [241] earth" is a term really descriptive of the average peasant holding of less than 10 acres, too small an area to support the average family of 5 people who try to live from its products. Put another way, 37 percent of the farms have an area of less than 2.5 acres, and 51 percent comprise from 2.5 to 12.5 acres.[1]

[369] [181] [432] As peasants come more and more into the orbit of the city, as they substitute commercial values for their traditional agrarian values, the bond with the land loosens and their attitude toward the land undergoes a change.[2] Where it once was a sacred heritage to be preserved and passed on intact to posterity, the land tends to become a commodity to be bought and sold; and the peasant becomes a farmer, whom one approaches differently from a peasant, for his attitudes and values are different. Such differences are described more fully later as part of the summing up of social changes noted in Greece.

121 178 423 432 There was no way of finding out what changes were occurring among the villagers in the various regions of Greece except to talk with them and with those who work with them. Few studies had been made. People in Athens, both Greek and American, guessed and speculated, sometimes shrewdly, but no one could do more than point out that change was occurring. So I had to go into the provinces and see for myself, being careful to visit areas which Greeks generally agreed differed markedly from each other. Some areas have become much more like the city than other areas, more farmer than peasant. Others are much more in the classic peasant mold of Hesiod's day.[3]

Far in the northwest corner of Greece, in Epirus, the director of agriculture said:

178 423 432 The rural people here do not part willingly with their land. On the contrary, because the plots are small, they are always trying to increase the size of their holdings. At the same time, the people here have a strong trait of localism. They may be offered a larger tract in another part of Greece in keeping with some of our current resettlement programs, but the Epirote is reluctant to leave. [186] [166] He prefers to live on a poverty margin in the area that he knows and loves rather than to follow the promise of a better existence elsewhere.

[511] [578] One clue to the importance of land to the Epirote is the quarrels that families and even villages have about it. Within one hour of Ioannina there are three villages which have been arguing over a tiny bit of land for three months. Although the land is so rocky that it is useful only for pasture, a representative had to be sent to Constantinople to search the old records to see to whom the land really belonged.

[369] It also happens quite frequently that Epirotes who move to Athens, and even settle there permanently, becoming quite prosperous, won't relinquish the fields that they own back here. They, too, still sense a certain security in the possession of land.

1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1

Moving eastward across Northern Greece, I learned from the agricultural officials of Serrai (in Macedonia) that more and more unwilling people there were being forced to get rid of their farms and go down to the cities. This is not because of any lack of love for the soil but because the yields in the mountainous areas make it impossible to earn a living. Economic necessity has forced a change of location, but not yet a change in attitude. One official compared Macedonia and Thessaly, with respect to attachment for the land: "I would say that there has been much greater security through the years in Thessaly, which has led to more fondness for their fields; here in Northern Greece the constant uprooting of families has created an uneasiness and therefore a tendency for people to part with their land."

In Thrace, farther eastward, the peasant is still attached to the soil but "he is not stuck to it absolutely body and soul," as one peasant expressed it. These areas of Macedonia and parts of Thrace depend largely on growing Oriental tobacco, a commodity sometimes moving slowly on world markets, with agricultural depression a serious consequence. Here the man-land bond is loosening.

The peasants living at the head of the Chalkidike peninsula (central Macedonia) around Polygyros, the capital of the prefecture, enjoy relative prosperity and are not willing to leave their land. Nor is there any desire to emigrate, although five or six families have sent sons to Italy to study agriculture and veterinary science in the expectation that they would return better prepared to improve agriculture and kindred pursuits.

In the rich plains of Thessaly, south from Macedonia, the mechanization of agriculture is apparent everywhere. When harvests are good, people are optimistic about the future, secure about their food supply. Peasants there have invested heavily in tractors, which have had an interesting effect on attitudes toward the land. In this area of good soil, where scientific farming is increasingly practiced, the basis of the attachment is changing from the traditional idea of land ownership as a sacred trust closely bound in with the fortune of one's immediate family to a view of land as a source of financial gain. Here in Thessaly the rural man is changing from peasant to farmer, in contrast to the hard-pressed people in the northern mountains who are forced to move to cities for bread and, far away from their land, still cling to peasant values.

When a peasant in Central Greece was asked what a family from his village would do if it received $500 from America, he said: "A man would be more apt to buy fields rather than improve his home; of course, if his house leaks and he has enough land, he would start with the house but, generally speaking, a peasant from my village thinks it more important to own more land than to build a big house. Of course, we do have another

1:Sanders Z-5,N (1952-1959) 1962 EH1 Greece EH1

178 423 type among us — the 'chewer' who would squander the $500 right and left in the hope that the next year the cousin in the United States would 432 send some more money in answer to a plea of distress!"

[454] [369] Here, then, is what one might call an illustration of a normal process of change in attitude, the peasant becoming the farmer. When the house rather than the accumulation of more land begins to be stressed, the farmer is moving to "city ways." Throughout the south, in the Peloponnesos, the younger people seem more ready to move cityward than do their elders, who still insist that one should hold onto the land.

[166] [593] In Northern Greece when there is a shift from the land the whole family, young and old, moves together, whereas in the Peloponnesos the young people make the move on their own. This seems to indicate that when the traditional attitude toward land changes, another basic change in peasant life is occurring — in family relationships.[4] However, everywhere in the [463] southern villages, as elsewhere in the country, the village shopkeeper, barber, shoemaker, and other artisans, as well as the priest, all own land which they farm if they can find the time; if not, some member of their family works it instead.

178 423 432 184 [114] [166] On the basis, then, of dozens of interviews — only a small sampling has been quoted — carried out in thirteen thousand miles of travel in the provinces, some generalizations may be attempted. Wide regional variations are apparent. One may generalize, though conscious of many exceptions, that peasants on fairly good soil which they work with their time-honored methods by hand and not by machines hold strongly to the belief that the earth and the earth alone is their treasure and their great security. On the other hand, where peasants in Northern Greece and elsewhere live in areas frequently troubled by war, or on marginal land, they will reluctantly accept a chance to move away from their family fields — even to the cities. But those who sold their land before the war and lost all of their money because of devaluation now appreciate the worth of land even more. In the fertile plains where mechanization has come, the attitude toward land corresponds more to that in Western Europe and the United States: it becomes a commodity rather than a part of the family heritage. [369] In areas of high education and of long-time contact with the city, such as in much of the Peloponnesos or in Attica, the urban values and attitudes as to land and family have so permeated the thinking of the young that they prefer nonfarm work when this can be found, abandoning the emphasis their elders still place upon "the good earth" as treasure, security, and heritage.[5]

The Cycle of Land Ownership (Attica)

423 369 Whatever the quality of the villager's attachment to his fields is now, he always has had, and still has, an intimacy with his fields that the city

1:Sanders Z-5H (1952-1959) 1962 EH1 Greece EH1
Peloponnesos

221 512 [275] turn; some to hear some news, others to buy a cigarette. Many have their evening meals before and go afterwards.

[241] *Summer.* As soon as *Theristes* [June: the Harvester] begins we start preparing ourselves for harvesting. One looks for an extra workman, others prepare their sickles, we all mix ourselves into the harvest tasks. Nobody remains at home. The children come and help too in the carrying. During summertime school is closed. They have their examinations in the presence [876] of the entire village; they recite poems and give dramatic sketches. This is done on a Sunday after church inside the school.

[241] When we have good harvests we start threshing; then we winnow; then we sack the wheat and put it in our storerooms. The straw we carry into our storage huts. After these jobs are finished we go to the mountains to cut wood and we water the maize. During summer the big festival of St. 221 Elias takes place. All the village is in an upheaval. When we have returned 796 from the Church of St. Elias we all start dancing and are merry. Lots of 535 people come from other villages. The musicians play all day and night. During the summer evenings under the moonlight the women gather with the girls and the children on the threshing floors, in courtyards, and wherever there is an opening. And they "nightspin." There they sing songs, tell jokes, ask riddles, say tongue twisters. The small children and girls play all kinds of games and end with dancing.

Fall. As fall starts, the big festival of Panagia, the 8th of *Trygetes* [September: the Grape Gatherer] comes. The dance and merriment last until dawn. Music does not stop for one minute. After our festival follows that 221 of Mazeika [a nearby town]. There we buy what we need: livestock, wool, 241 clothes, equipment for the house, agricultural implements, and whatever else. But in order to buy we have to sell. For that reason we sell walnuts [438] and wheat. What else can we sell? We haven't got anything. The walnuts we gathered before the festival. When the festival has come to an end we [432] start our work again. Then we gather our beans, we pick our grapes, we [273] press them, we put our wines to ferment, harvest our maize and husk it and place it in wooden cases, and we get ready to sow our wheat. We prepare our agricultural equipment and our seed and we wait for rain. When it has rained we start sowing up to Christmas. In fall also we open our wines [273] and down there in our basement a great merriment goes on.

221 82 The life in our village is all work and a hard lot. If God wants us and our animals to eat we do so; if it rains we will sow; if there is *Livas* [hot south wind] our crops are scorched; if God throws sickness on our vineyards we do not eat grapes; if the grasshopper comes we have a disaster; if we have little water during the summer our maize doesn't grow. God is regulating our lives, and if you dare 40, don't believe in Him and don't

1:Sanders Z-5H (1952-1959) 1962 EH1 Greece EH1

262 in-law's appetite. Our people don't spend much money on food, preferring to
[432] grow their own. If a person buys food at the market the others will become envious of him because he has money "to spend on food."

264 Meal times are as follows when we are doing field work: breakfast, 6 to 7 A.M. at which time we eat bread, cheese, olives, and sometimes eggs; at 10 A.M. there is a break for a snack; lunch is at 1 P.M. and supper about 8:30 P.M.

272 We drink tea every day, this being what we call "mountain tea" [*tsai tou vounou*], made from a wild flower which we gather.

262 Most of the oils and fats the Greeks use, come from olives rather than
[146] from animal products. Indeed, of the proteins eaten by Greeks, including the city as well as the rural Greek, only 19 percent is animal protein in comparison with 66 percent in the United States. As one study observed:

[235] The majority of families in the villages have from 4 to 8 hens, each of which
[855] lays about 60 eggs per year. Eggs are used for feeding children up to the age of 4. Adults get few eggs except at Easter and on feast days. . . . A majority of the people have very little cheese. This is particularly serious since consumption of meat is so low.[4]

262 In traveling over Greece, a foreign observer is struck by a number of
264 interesting and useful practices connected with food. The widespread use of one-dish meals, most of them vegetable stews, economizes fuel and cooking equipment and frees the women for other household and farm tasks. Bread can be dipped into the stew sauce, serving a purpose quite apart from its food value. Many families cook only one hot meal a day, starting off with a cold breakfast except in the winter when they have a warm por-
251 ridge. Even though the climate during much of the year is warm, there is no home refrigeration, very little canning of vegetables or fruits, but considerable drying, brining, and pickling in order to conserve food for use when it is out of season. Eggs, however, can be stored for several months in water glass.

262 Various holidays have their traditional dishes, providing a festive occa-
[574] sion at which the Greek villager really gets enough to eat; at other times, he
[146] leaves the table hungry. A daily average of about 2500 calories per person for the whole country is no fattening diet, although more healthful than one in which individuals consistently overeat.

262 Regional variations in food habits throughout Greece depend upon the
184 local products available. Where the olive is not grown, but is obtained only through purchase or barter, the peasant usually has milk products such as
[146] cheese or yoghurt. Where citrus fruit is lacking, more red peppers in the bean stews provide vitamins. Within a community there are also differences in diet based on differences in income.

252 Villages differ also in the day customarily set aside for baking bread in the
572 outdoor ovens. In a village such as Malakassa in Attica the women bake on
184

1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1

provided in addition. In some of the poorer villages fifty sovereigns are the going price, but much more often one hundred or one hundred and fifty are mentioned. Localities as widely scattered as Agrinion and Mesolongi on the west coast, Ioannina in Epirus, villages near Thebes, those in Attica, and some in the Peloponnesos report such demands, but often add that an equivalent amount in land (thirty to forty stremmata) would be accepted.

Some villages, however, particularly those in the Peloponnesos and Central Greece where the lure of the city is strong, set as the chief goal of the dowry a house in Athens to be provided by the bride. To be sure, this house consists of only two rooms and a kitchen, but it means that the new family can either take root in Athens itself or else rent out the property at a high rate of return. In place of the house, three hundred gold sovereigns are considered acceptable and land is much less important than formerly.

There are doubtless other types of dowry arrangements, but these suffice to show the regional variations and the growing emphasis upon money as the chief resource a young couple will use to get a start in life. In some cases the dowry is paid directly to the husband to use as he sees fit and may be subject to return if he fails to live up to his part of the marriage bargain. But in many cases the wife maintains considerable control over the disposition of her dowry. One thing is attested to on every hand: the wife who brings a big dowry, particularly in cash, is not sent to the field by her husband except in most unusual circumstances. Thus, privileged status both in her own home and in the community is assured her. If a girl brings no dowry, around Lamia at least, she has to work very hard and may even be subject to chastisement.

A clearer picture of what is meant by household goods and linen can be gained from a simple list of what a girl from the village of Spathari, in the Peloponnesos, is supposed to provide: This list, though not the same throughout all of Greece, is indicative of the long hours of labor and financial drain represented:

45–50 blankets	3 small pans
6 sheets	1 big frying pan
12 pairs pillow cases	1 medium frying pan
15–16 towels	2 round cake pans
2 big rugs	2 big and 1 medium spoons
6 rag rugs	6 of each piece of cutlery
6 big sauce pans	Fireplace equipment (big kettle,
3 medium pans	2 andirons, hanging arm, scuttle)

A dowry is a cumulative matter, often reflecting the savings of previous generations. That is why the devastation of war works far more hardship than is at first apparent. It is still a strong tradition among Greek families to make as many of the objects at home as possible and buy only those

1:Sanders Z-514 (1952-1959) 1962 EH1 Greece EH1

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[432] articles of clothing, such as undergarments, which the rude looms cannot
[461] suitably fashion. Women have been urged since early childhood to get up at break of day and work on these trousseaus for themselves or for their daughters long before it was time to go out to the fields.

[511] Most families have a common fund from which expenditures are to be
[594] made for dowry items. From time to time, husbands and wives quarrel over the use of further funds for the dowry, since the man will claim that the daughter already has enough household items and linens or sufficient sovereigns, but the wife will not agree. As the girl approaches marriageable
[554] age, most people in the village have a shrewd way of sizing up just what dowry she will bring, and the local girls are even roughly ranked along this
[581] line. Nevertheless, in discussing the desirability of some young woman, people are quick to mention her family background, what a good worker she is, and other personal qualities which may favor her. A girl will start
[883] accumulating her dowry as a serious pursuit from her tenth year on, but no final decision will be made as to the exact amount of land or money she will bring to her husband until some young man seeks her out, or the family begins in earnest to try to marry her off. Family fortunes can vary too much
[584] to permit a decision of this sort very far in advance. At times, the exact amount is the subject of bargaining, for the young man may ask for whatever sum he wants and the young woman's parents will tell what they can give. If a mutually satisfactory sum is reached, then the engagement is announced.

[464] In those villages where there are active contacts with some city, the
[454] family may find it necessary to send a daughter there to help earn her dowry (for instance, if there are three daughters in a family). As early as eight years of age, she may be sent to some relatives and gradually accumu-
[426] late a sufficient sum from her meager wages. Some parents may borrow money for the dowry from some richer relative without interest, but seldom from outsiders. If necessary, too, they may sell some land to get the re-
[626] quired amount. Now and then a well-to-do man may arrange to marry a
[183] girl without demanding a dowry and this gives the village something to talk about for quite a while. Or some young men were encountered, particularly in the Peloponnesos, who fall in love with a girl and then try to find out a way to get a house built even though the girl has no dowry. Such variations illustrate that, even in a society with patriarchal overtones, one finds in rural Greece the belief that "love will find a way," whether it means persuading recalcitrant parents to give their permission or accumulating
[602] the wherewithal to buy a house so one can marry. And although there are mercenary overtones to any dowry agreement, it is the general rule that parents are trying to look out for their daughter's welfare to the best of their ability, that they are anticipating the in-law relationships — very important in Greece — with the parents and relatives of their daughter's husband.

2:Friedl E-5 (1955-1959)1963 EH1 Greece EH1
Vasilika

mist—these specialties already exist and their practitioners can be consulted. Nor does the anthropologist have to discover the structure of the language for himself, nor is his vocabulary limited to what he can learn directly from the people he studies. An anthropologist working in old national cultures is able to concentrate his energies in the field on that aspect of his profession for which he is specifically trained and best fitted: the observation of the behavior of those he lives with for the purpose of discovering its regularities, its range of variation, its internal interrelationships, and its association or articulation with the culture of the nation of which the village community is a part. 121

There are, however, some unexpected mental hazards in doing anthropological field work in a society whose culture is a contemporary variation on one's own basic tradition. We had two opposite reactions to the way of life of the village; one was a strong sense of its familiarity, and the other was a surprised awareness of its strangeness. The sense of familarity grows out of the similarity of so many cultural elements with those one knows from home; the sense of strangeness partially from the often slight variation in the form of the elements, but more particularly from the way the elements are combined, from the new patterns created by a different organization of the items and by the different contexts in which they appear.

A trivial example may illustrate the point. If the cultural element under discussion is adult footwear, we are immediately conscious of familiar elements. Shoes and slippers are purchased, not manufactured by each family; men and women do not wear the same types; the man's shoe is a standard low oxford tie, and the women wear leather pumps with medium high heels, or cloth slippers. The shoes, pumps, and slippers are within the range of styles for such items available in the United States. But the contexts in which the Greek villagers wear their shoes and slippers provide surprises. Men in Vasilika wear ordinary oxfords for work in the fields, for walking in mud, rain, and even snow during the winter—with no other foot protection. When the fields are flooded for irrigation, men remove their shoes and work barefoot. Within their houses, men do not change into slippers; they do not own any. Women, on the other hand, wear cloth slippers both indoors and outdoors, around the house and in the fields, in all weathers and in all seasons. Their leather pumps are saved for church, for holidays, and for journeys. On such occasions women wear pumps regardless of the weather. They daintily pick their way through muddy, unpaved village paths and stand for hours in unsubstantial pumps on the stone floor of the unheated church each Sunday throughout the cold, rainy winter. 121 291 292 [432]

Ways in which the same cultural elements are differently combined in the Greek village from the way they are in the United States will be noticed as family organization, values, and the like are discussed. The hazard this kind of situation creates for the anthropological field worker is that he may not even become aware of certain characteristics of village culture because their superficial familiarity leads him to take them for granted. For example, once I learned that farm animals and stores of farm produce were not kept in the houses, I assumed they must be maintained in buildings of distinctive design. Although 121 [343]

2:Friedl E-5 (1955-1959)1963 EH1 Greece EH1
Vasilika

lives in his wife's village and has married a girl from his own settlement and, therefore, has land near the groom's village. A farmer husband may even be willing to consider the sale of the land in his wife's village to make a good purchase nearer home. Neither of these possibilities may come to fruition for years, so that they may remain subjects for long-term discussion between a man and his father- and brothers-in-law. To summarize the situation, land given as one part of the dowry and village exogamy have the consequence of stimulating land exchanges and sales in the Boeotian countryside, of stimulating the visits of men among the villages in the region with a consequent exchange of views and ideas, and of providing an economic focus for maintaining some kind of relationships between affinal relatives, that is relatives by marriage. The system of transferring land as dowry has the effect also of permitting a man to utilize his wife's property throughout his married life instead of having to wait to do so until after his wife's father's death.

The actions of the villagers and the tone in which they discuss these questions suggest that although there is some sentiment attached to the land inherited from a father and to the land that were parts of a mother's dowry, the symbolic value of particular parcels of land as a link between generations does not usually take precedence over the economic value of the land as an income and food producer.

We have still to consider the question of the ultimate disposition of dower properties in marriages between farmers. The Greek Civil Code states that dower property must be accounted for separately from that owned or eventually inherited by the husband, and as we have seen, stipulates that the consent of the wife is required before dower property can be sold or exchanged. If there is a divorce, the wife is entitled to the return of the dower property or of its equivalent. In the house of the groom's father, the newly married couple is given a room in which they and, later, their children sleep. Here the bride's trousseau gives the room a personal touch. Both the young people work on the farm holdings of the groom's father along with his father, mother, and brothers, and unmarried sisters. They also work on the young wife's dower lands. The income from these may be pooled with that from the paternal holdings but need not be. The young husband's father has jurisdiction over the ordinary living expenses of the entire household and distributes the cash needed for purchases of clothing, food, and household equipment. During the lifetime of his father, the cash portion of the dowry may be invested by the son in additional land or in some other capital equipment such as a diesel pump. Under no circumstances do the villagers consider it proper to sell dower lands or to use dower funds for ordinary living expenses. Only the need for money for a very serious illness or for some other emergency is felt to justify such action. In whatever form, the dowry is considered capital which may be invested or saved to add to the estate available for the newly married couple's children.

After the death of the husband's father, the young man continues to live with his brothers, most of whom are likely to be married by now, until they decide to separate and divide the patrimony. This now consists of the property their father inherited from his father's patrimony, the dower property of their

6: McNeill H-5 (1947, 1956) 1957
EH1 Greece EH1
Cherasia

[Hill Villages]

families managed to escape official pressures and stayed in Volos, I was told, even though the records showed them back in the village. Similarly, a trickle of migration from the village into Volos since 1950 has gone unrecorded. With every sort of bureaucratic obstacle put in the way of legal transfer of residence from Cherasia to Volos, most of those who depart from the village simply neglect red tape and leave their names registered in Cherasia. They do so not by choice, since people officially registered as living in a village like Cherasia cannot claim unemployment benefits in Volos, and if they find no work, must either starve, rely upon relatives, or return to their village until better times offer a new start in town. This, of course, is the main reason why transfer of residence is made so difficult; the government could not afford to pay unemployment benefits to all the hungry men from the hills who might swarm into town if they could secure such payments.

Nevertheless, the villagers all agreed that more people were living in Cherasia in 1956 than had lived there before the war. A mean between conflicting estimates of the population came out close to 500 for 1956, and about 430 for 1940. The villagers reckon that their own local production supplies food for only two months in the year. The rest has to be bought with money earned by selling wood and charcoal, together with an occasional lamb from their flock.

Records of births and deaths were also in confusion, partly because children born in Volos to parents registered in Cherasia are supposed to be, but are not always in fact, entered in the village records. Partly, too, confusion arises from the custom of sending pregnant women to the Volos hospitals to give birth – a new departure in village custom, resulting from the wartime experience of living in the town, and facilitated by the existence of the new road. These children, too, sometimes escape the village registers, or are entered late. For what the figures may be